

# Da'wah and Counter-Radicalism in Indonesia

## Dakwah dan Kontra-Radikalisme di Indonesia

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### **Abstract**

This article discusses the urgency of da'wah in counterradicalism efforts in Indonesia. Preachers must have a precise strategy to address the potential for radicalism which can lead to acts of terror in Indonesia. Da'wah is an activity that calls for, invites and summons people to believe and obey Allah, Lord of the Worlds in accordance with Islamic beliefs, morals and Shari'a with full awareness and in a planned manner. The main purpose of da'wah is to be able to achieve happiness in the world and in the hereafter. Da'wah on counter-radicalism is urgent. As a large country, both in terms of population and area, the Muslim community in Indonesia, which is the majority, has many different views. diverse streams become diverse. The form of Islam in Indonesia has become very diverse. This diversity is reflected in the number of Islamic organizations and interest groups acting in the name of Islam which are increasingly varied from time by time. This study uses qualitative methods. The approach used is literature review. The data discussed are based on sources from books, journal articles, and other documentation relevant to the topic of da'wah and counter-radicalism. The results of this study show the urgency of preaching with various methods, in order to spread good messages. Including, messages regarding counter-radicalism. Efforts to prevent radicalism must be intensified. This study can provide theoretical and practical benefits for counter-radicalism efforts in Indonesia. On the one side, this article can add to the body of research on da'wah and counter-radicalism. On the other hand, the results of this study can be used as material for consideration for practitioners in running counter-radicalism programs

**Keywords:** Da'wah, Counter-Radicalism, Islamic Majority

### **Abstrak**

Artikel ini membahas urgensi dakwah dalam upaya kontraradikalisme di Indonesia. Para da'i harus memiliki strategi yang jitu untuk menyikapi potensi radikalisme yang dapat berujung pada aksi teror di Indonesia. Dakwah adalah kegiatan yang menyerukan, mengajak dan mengajak manusia untuk

beriman dan taat kepada Allah, Tuhan semesta alam sesuai dengan akidah, akhlak dan syariat Islam dengan penuh kesadaran dan terencana. Tujuan utama dakwah adalah agar dapat mencapai kebahagiaan di dunia dan di akhirat. Dakwah kontra radikalisme sangat mendesak. Sebagai negara yang besar, baik dari segi jumlah penduduk maupun wilayah, masyarakat muslim di Indonesia yang mayoritas memiliki banyak perbedaan pandangan. Aliran yang beragam menjadi beragam. Wujud Islam di Indonesia menjadi sangat beragam. Keberagaman ini tercermin dari banyaknya ormas Islam dan kelompok kepentingan yang mengatasnamakan Islam yang semakin bervariasi dari waktu ke waktu. Penelitian ini menggunakan metode kualitatif. Pendekatan yang digunakan adalah literature review. Data yang dibahas berdasarkan sumber dari buku, artikel jurnal, dan dokumentasi lain yang relevan dengan topik dakwah dan kontra radikalisme. Hasil penelitian ini menunjukkan urgensi dakwah dengan berbagai metode, guna menyebarkan pesan kebaikan. Termasuk, pesan-pesan mengenai kontra radikalisme. Upaya pencegahan radikalisme harus diintensifkan. Kajian ini dapat memberikan manfaat teoritis dan praktis bagi upaya kontra radikalisme di Indonesia. Di satu sisi, artikel ini dapat menambah batang tubuh penelitian tentang dakwah dan kontra radikalisme. Di sisi lain, hasil penelitian ini dapat dijadikan sebagai bahan pertimbangan bagi para praktisi dalam menjalankan program kontra radikalisme

**Kata Kunci:** Dakwah, Kontra Radikalisme, Islam Mayoritas

## Introduction

Da'wah is an activity that calls for, invites and summons people to believe and obey Allah, Lord of the Worlds in accordance with Islamic beliefs, morals and Shari'a with full awareness and in a planned manner. The main purpose of da'wah is to be able to achieve happiness in the world and in the hereafter (Nur, 2020). Etymologically, according to experts, the word da'wah is rooted in the word da'a yad'u da'watan which means to invite or call. In terminology, the meaning of da'wah is to invite or call on people to lead a life in the way of Allah in accordance with the words of Allah in QS. An-Nahl verse 125, the following meaning: "Call all of you (mankind) on the way of your Lord with wisdom, good advice and argue with them in a good way ..." (QS. An-Nahl: 125). Dakwah is an attempt to call for and convey to individual human beings and all people regarding the views and goals of human life in the world. This appeal includes amar ma'ruf nahi munkar with various kinds of media and ways that are permissible morals and guide people to gain experience in the realm of individual life, build a household, state and society. In the context of fighting radicalism, or counter-radicalism efforts, da'wah becomes the spearhead. Through appropriate and proportional da'wah, prevention of radical ideas from entering the people mind can be optimized (Riddell, 2002).

Dakwah on counter-radicalism is urgent. As a large country, both in terms of population and area, the Muslim community in Indonesia, which is the majority, has many different views. Diverse streams become diverse. The form of Islam in Indonesia has become very diverse. This diversity is reflected in the number of Islamic organizations and interest groups acting in the name of Islam which are increasingly varied from time by time. Since ancient times, radicalism that has led to acts of terror has occurred in Indonesia. In fact, since the beginning of independence of the country, there have been many rebellions based on radical Islamic teachings. Radicalism or fundamentalism does not emerge from an empty mind. In social theory, radicalism is a movement that is related to or caused by other facts

(Abbas, 2022). In the view of the social factists that there are three assumptions that underlie the whole way of thinking, namely there is constancy or there is social order, there are changes from time to time and there are no facts that stand alone unless there are facts that cause them. The roots of radicalism can be traced from several causes, including: first, there is political pressure from the authorities on its existence (Azra, 1996).

In several parts of the world, including Indonesia, the phenomenon of radicalism or fundamentalism has emerged as a result. In the reform era or after the collapse of the New Order, the state always cleared out those identified as radical movements. Radicalism is enemy number one and is made a common enemy through various transformation media (Schmidt, 2021). Left and right radicalism is the same. Left radicalism such as the New Left Movement, which had developed in Indonesia around the 1980s and continued to gain momentum in the 1990s through the People's Democratic Party (PRD) was an exponential organization considered an enemy of the state. So intense was the pressure on this left-radical movement that many of its leaders were arrested, tortured, and some even disappeared indefinitely. The New Order was also very tough on right-wing radicalism. Among the most prominent is the issue of Komando Jihad in the mid-1980s. Many Islamic figures identified as leaders or members of Komando Jihad were arrested and detained (Thaba, 1995).

This article discusses da'wah and counter-radicalism in Indonesia. The method used is qualitative, with a literature study approach. The data used comes from book sources, journal articles, and other documentation relevant to the topics discussed. This article consists of four parts, namely, introduction, discussion of counter-radicalism, discussion of da'wah, and conclusion. Da'wah in Indonesia can be done in various ways, among others, with a cultural approach. However, there are many other ways of preaching. The important point is that there is an effort to convey a message of truth and an invitation to retrace the footsteps left by the Prophet Muhammad (Rachman, 2018).

### **Da'wah in the Modern Era**

Da'wah in terminology is inviting or calling on people to lead a life that is blessed by God, and inviting people to obey God's commands and stay away from God's prohibitions. Da'wah is also understood as a process of transforming Islamic teachings from da'i to mad'u. Da'wah is an activity of transforming basic knowledge regarding the teachings of Islam. Where at one main point, there is a message to be balanced and useful on this earth. It is hoped that humans must be oriented that everything related to the relationship between humans and their God, humans and each other, also humans and nature. In general, the teachings of Islam cannot be separated from "aqidah" and "shari'ah", or in other terms "faith" and "good deeds". Therefore, preachers cannot be separated from these principles when carrying out their duties (Ghofur, 2019). The purpose of proselytizing is diverse, among other things, reminding people of monotheism. In addition, so that the teachings of Shari'a can work well, it is carried out by humans. In that way, humans will get the happiness of the world and the hereafter (Ritonga, 2019).

There are many ways of preaching, especially in the era of technological advances like today. In the current era of technological advances, da'wah activities must be able to balance the sophistication of existing technology. In the face of rapid technological advances, the da'wah system must be developed and use clean information technology according to needs. However, in essence, da'wah can be done in

at least three ways: by speaking, writing, or by example. It could be that the three ways are carried out in combination in the aspect of strengthening technology. At this time, preachers are also required to be able to convey the message of Islam with modern, effective and efficient da'wah management to the whole community. Thus, the network and reach of Islam can be expanded and easily understood and easily accepted by the wider community. The existence, technological advances indicate the formation of a more sophisticated and modern da'wah system (Purwanto & Nuha, 2020). The rapid development of technology and information throughout the world influences many things, one of which is in the field of da'wah. The existence of technology can be a determinant of the success of a da'wah. The existence of mass media in which there is the internet also plays a big role in the field of da'wah. Da'wah is usually carried out on Youtube, Instagram, Tiktok, or other internet-based social media. In other words, preachers can speak, write, or set an example through social media channels (Isnaini & Fauzi, 2022).

The actualization of da'wah in the use of the internet provides many paradigms and methods for achieving success in da'wah. At this time a preacher is no longer the main role in receiving da'wah messages maximally by mad'u. This is because mad'u society does not only passively accept da'wah messages. The mad'u community can actively process and reinterpret the messages received. Messages received by the mad'u community can be disseminated again. This is because media that is connected to the internet and social media can share through various internet platforms that are owned. In fact, mad'u people can voluntarily reproduce religious messages even though they are not preachers. So it can be understood that internet access is a medium that cannot be avoided because it has become a new civilization in the world of information and communication (Hilmi, 2022). Although, on the other hand, the rapid development of technology in this modern era can also have a negative impact on the world of da'wah. In this modern era, teaching Islam or preaching is no longer the authority of a scholar. Anywhere, anytime and in various ways everyone can preach about Islam even though their knowledge is not known. Such is the challenge in the present era (Jauhari, 2021).

There are many methods of da'wah, including fardiyah da'wah. This da'wah is carried out by means of interpersonal communication, one to one, one person to another (one person), or one person to several people in small and limited numbers. Usually da'wah fardiyah occurs without preparation. Included in the da'wa category is advising co-workers, reprimanding, inviting friends to pray, preventing friends from doing bad things, giving someone an understanding of Islam, and so on. In principle, there is limited communication when this da'wah is carried out. Another method is ammah da'wah, a da'wah method that is commonly carried out by a preacher, ustadz, or scholar. Usually in the form of oral communication addressed to many people. This has something to do with the oral dakwah method, the method of preaching through words or oral communication (speaking), such as lectures, sermons, or dialogues. There is also a model or method of da'wah bil hal, or also known as dakwah bil qudwah, the da'wah method through attitudes, actions, examples, or exemplary, for example immediately establishing prayer as soon as the call to prayer is heard, helping the poor or poor, funding the construction of mosques or helping da'wah activities, reconciling hostile people, being Islamic, and so on (Deslima, 2021).

Another method of da'wah is dakwah bil at-tadwin, also known as dakwah bil qolam and dakwah bil kitabah. This da'wah is done through writing, such as writing articles, books, writing on

blogs, status on social media, and so on. In essence, da'wah must be done with wisdom, or commonly called da'wah bil wisdom. In other words, da'wah must be carried out wisely, persuasively, and in accordance with the conditions or circumstances of the object of da'wah (mad'u). Da'wah bil Hikmah summarizes all the previous da'wah methods. Dakwah Bil Hikmah can be understood as preaching that is in accordance with the demands of the times, the demands of needs, or in accordance with the circumstances so that it is effective (Pimay & Savitri, 2021).

Da'wah bil-lisan will be an effective method, if it is delivered related to the day of worship, for example, such as sermons after Friday prayers or sermons on Islamic holidays, studies delivered by bil-lisan da'wah concerning practical worship, the context of da'wah with programmed offerings, delivered by using the dialogue method with the audience. Of course, other da'wah materials can also be implemented on other occasions. Dakwah can also be done by concrete activity. Furthermore, da'wah through true activity is preaching that is carried out through deeds and the methods used prioritize the real deeds of the preacher. The purpose of using this type of da'wah is to increase the dignity and welfare of people's lives. Da'wah through charity can make the recipients of da'wah follow the example of charity that has been done by the da'wah giver. Da'wah through this charity has a considerable influence on the recipients of the da'wah (Hidayat, 2019).

Entering the current era of globalization, the pattern of preaching from bit-tadwin or preaching through writing is easier and more effective. An example is by publishing books, magazines, articles on the internet, newspapers or writings that have da'wah messages that are quite important and effective as a da'wah method. Another advantage of this type of da'wah bit-tadwin is that this one model will not disappear, even though the preacher or the author of the book or book has died. Da'wah must be done through wisdom. Da'wah through wisdom is a way of conveying da'wah with wisdom. This method is suitable to be applied to scholars. Scholars often seek the truth and are capable of critical thinking. Therefore, every issue discussed will be easily understood by the da'wah method through wisdom. Da'wah through wisdom is carried out using such an approach. So, the party or object of da'wah is also able to carry out da'wah of his own free will, does not feel forced, does not feel pressure or conflict. So in other words, da'wah through wisdom or da'wah bi al-hikmah is a method of da'wah communication approach that is carried out on a persuasive basis (Faridah, Ni'mah, & Kusnadi, 2021).

### **Counter Radicalism as a Shared Responsibility**

Counter-radicalism must be carried out so that radical thoughts that become seeds of terrorism can be eradicated. All parties strive to convey counterradicalism values. Experts say counter-radicalism efforts can be carried out by developing five strategies: instilling cultural values, balance in religion, moderation, tolerance, and upholding justice in social relations. This can maximize the role of religion in schools such as youth associations, as well as preventive, conservative measures towards moderate and curative Islam. Terrorism is an act that uses violence or threats to cause widespread terror or fear, which can cause mass casualties or damage with ideological, political or security disturbances. One form of terrorism is the act of bombing. In addition, there are also various other acts of terror related to the interests of the group, such as robbery and others. Islam clearly does not agree with radicalism movements that end in terror. The proof of the argument which states that Islam does not agree with acts of terror (al irhab) is the word of Allah Ta'ala: "Whoever kills a human being, not because that

person (kills) another person, or not because he has caused damage to the earth, it is as if he has killed all human beings" (Surah Al Maidah: 32). Islam also prohibits radical or violent actions. The proof is that we are prohibited from torturing animals. From Ibn 'Umar radhiyallahu 'anhuma, he said that the Prophet sallallahu 'alaihi wa sallam said, "There was a woman who was tortured because of a cat which she locked up to death because of her actions she went to hell. The woman did not give the cat anything to eat or drink when she locked it up. Also the cat is not allowed to eat insects on the ground "(Narrated by Bukhari and Muslim).

Acts of terrorism in the name of religion, or as the impact of radicalism in religion, are a latent danger in Indonesia. Since the time of Darul Islam or the Islamic State of Indonesia, which was pioneered by Kartosoewirjo, acts of violence carrying religious banners, for example, for the sake of upholding Islamic law, have occurred. Simultaneous explosions of terror occurred, even today. Even if not in Indonesia, in many other parts of the world, terror like this has occurred. Religious leaders agree that such acts of violence are not justified by God. Therefore, all kinds of understandings that lead to it must be fought. What should also be understood, the religion that is used as an excuse is not only Islam. There are also many other religions that have adherents with radical or fundamentalist views. Reflecting on these facts, the war on terrorism and the deradicalization movement should naturally be the responsibility of all parties. Starting from the smallest unit in society, namely, the family. Until the regulator in a country, namely, the government. Both local and central government. Not to be left behind, community exponents, such as community organizations and Non-Governmental Organizations (NGOs), who care about the diversity and diversity of the nation, also have a central role (Setia & Rahman, 2022).

If you look at how someone is dragged into the valley of terrorism, from a family perspective, there are two possibilities. First, he was ensnared by the solicitation of close family members. Second, he is entangled by the external environment of the family. Those who were ensnared because of this family's invitation, for example, occurred in 2018. Where at that time, there was a family that carried out terror in Surabaya. Not infrequently too, there are terrorists who claim to be trapped in this understanding because they follow a sibling they admire. Problems like this have extraordinary complexity. The government has an important role to suppress radicalism in a structured way, through community development as a whole.

It can also be carried out by incorporating anti-radicalism values in school or campus lessons. Including, inviting religious leaders to participate in providing understanding in society. The goal is that every family member in Indonesia has an awareness of the urgency to avoid this dangerous understanding. Meanwhile, for those who are trapped in radical thinking due to external factors, family is the main domain. That is, the basic education of the family is the strongest variable. From an early age, children must be given an understanding of diversity in Indonesia. Thus, children are not easily surprised by the differences. Usually, the root of acts of terror in Indonesia comes from the reluctance to mingle with the diversity of society. External factors that can be a source of reference for a person are usually the mass media and close relatives. Mass media in the present era, including social media. While close relatives, none other than friends hanging out. Families, in this case parents, must be able to direct and supervise their children. It is no exception, providing an understanding of the urgency of being aware of content in the mass media. Not only about pornography and violence. But also, about

religious teachings that have a tendency towards terrorism. Parents also have to monitor who the friends are and how the child's environment is. Thus, the alarm will immediately sound when the child has a relationship or relationship with those who have already joined fundamentalist groups. In a broader context, each family member must take care of each other. Parents look after their children. While children, also pay attention to the condition of those who are older. In fact, not a few adults who just started being tempted by the terrorist version of "paradise" when they were no longer children.

The role of the government is not only a matter of providing understanding to the community in a sustainable manner. The government should also provide an explanation to the public, with any information mechanism, regarding the possibility of radicalism from transnational movements. Of course, not all transnational movements end in acts of terror. There are also many transnational movements that have positive values. Bearing in mind, the era of globalization which is the estuary of the development of information and technology, has opened up space for international relations between countries. On the other hand, community exponents, both all citizens in general as well as mass organizations and NGOs, must participate in the fight against terrorism and deradicalization. It must be understood that deradicalization is one of the stages of the war on terrorism.

Deradicalization is usually carried out on those who have been caught in terrorism cases. For example, convicts and ex-convicts in terrorism cases and their families. These people must be given intervention. Not only in the form of lectures. More than that, they need to be accepted back into society. They also need financial support. No need for luxury. However, there is adequate economic support. In this way, prisoners and ex-convicts and their families feel close to the community. If they continue to be shunned, it is not impossible, those who are expected to repent after being punished, will instead return to the fold of terrorist groups. Because, there they are welcomed socially and economically. If they turn their backs on the terror group, it will be troublesome also for the community.

A number of experts say that an act can be declared as an act of terror when it meets the criteria: there is an act of illegal threat or violence, the action has an impact on society physically, psychologically on property and public facilities, causing panic and fear in community groups, the perpetrator's goals are political in nature, victims of action are not always directly related to the goals to be achieved, perpetrators can be individuals, organizational groups or legitimate government regimes. Terrorism can be narrowed down as an act carried out by a group of people who want or have certain motives (ideological, political, social and so on) with violence (Salenda, 2008). In the perspective of criminal law, acts of terrorism are distinguished from other general crimes.

Generally, there are several stages for someone to become a terrorist. For example, starting from the stage when he took part in a study held by a certain group or because he listened to books, references, videos or news on certain topics in print or online media. Of course, in this context, the content of the study as well as the content in the media referred to is religious in nature. Interest in the study or topic makes him enter the next stage. Namely, having a strong or radical desire to change a social order that he considers to be wrong or not in accordance with the content contained in the study or reference he obtained earlier. He then looks for a teacher or mentor who in turn, in the next stage, brainwashes the person concerned so that he is willing to commit violence in order to realize the ideals of changing the order. The methods of violence are so extreme that they can damage public facilities, kill other people's lives, and atrocities after other atrocities.

Ironically, in some cases, the perpetrators of terror were not only men, as happened in the early eras of this phenomenon. Women and children also took on the role of executors. Starting from this fact, all members of society, the government, and the smallest elements in social institutions, namely family and relatives, must take care of each other. Each individual must be self-aware and protect those closest to them from the traps of radical understanding that undermine (Nimah, Anshori, & Ikhwanuddin, 2019).

The phenomenon of terrorism surfaced and reached a peak of public attention since the phenomenal attack that took place on September 11, 2001 against the twin towers of the World Trade Center in the United States. From there, speculation arose on the concept of religion and politics which was then packaged into the term Islamic radicalism. Bearing in mind, the perpetrators of the hijacking of the plane which ended in the collapse of the two towers claimed to be Muslims. After the attacks known as 9/11, the president of the United States at that time, George W. Bush Jr. beat the drums of the war against terrorism in the name of religion (Spivak, 2004). In this context is the religion of Islam. Over time, concepts regarding radicalism, terrorism, and fundamentalism have developed. Which in ordinary society, is interpreted with a similar definition, not far from attempts of violence that move from misunderstanding of religious teachings (Halafoff, Lam, & Bouma, 2019).

From a social science perspective, the terms fundamentalism and radicalism, especially in the political religious paradigm, often become an expression that contains Western (European and American) cynicism towards Islamic movements in the world. For a number of Western circles, fundamentalism and radicalism often refer to political movements carried out by Muslims, such as the FIS (Front Islamique du Salut, Islamic Salvation Front) in Algeria, the Islamic Republic Religious Movement in Iran, Hezbollah in Lebanon, the Hamas Islamic Movement in Palestine, the Muslim Brotherhood in Egypt, the Refah Party in Turkey, and other movements that tend to claim religious ideology in order to run state politics. They are religious and political movements that want the establishment of Islamic rules in the social system and the country's political system (Akay, Bargain, & Elsayed, 2020).

A number of literature states that religious-based fundamentalism movements began to emerge in the United States in the 1990s. In general, this is a religious movement modeled as secularism and Liberal-modernism. This movement was the result of the publication of various books which told and questioned the authenticity of the Christian religious scriptures. Some interpreters interpret the holy book with the ratio of thinking. Liberal-modernism is a theological movement which states that an idea requires reinterpretation. The need for contextual interpretation becomes a thought which in turn will lead to the birth of movements as a counterweight, especially in the context of maintaining various nuances of textual interpretation to deny the renewal of religious thought (Vail III, Soenke, & Waggoner, 2019).

Stereotyping and simplification of concepts are still carried out by some thinkers, especially regarding the close correlation between violence and fundamentalism. Because of this, worries arise when certain groups study religion down to the basics or to its fundamental aspects. They are considered to have the potential to commit violence, although in reality it is not that often. Terror attacks in the West, such as the World Trade Center in the United States, British subway stations, and several other locations, are considered as a negative impact of in-depth religious study. This image is reinforced by the incessant coverage in various Western media which reports that terrorism caused by fundamentalist

Islam has reached a dangerous level. In fact, all religions have adherents who are in fundamentalist status. Thus the distortion occurs in the western hemisphere and spreads to other parts under the sky. The emergence of fundamentalism is the result of modernization. Where modernization has penetrated all aspects of life, including in the religious constellation. No doubt, all religions related to modernization must have basic or fundamental movements. As a result of modernization, fundamentalist movements in each religion have always been on the other side of religious secularism. Sometimes, positioning religion as a ritual structure to worship something sacred without mixing it with other elements is an efficient and effective action (Ritzer & Goodman, 2001).

Those who feel violence has legitimacy in religion believe that war existed in the past. In fact, there are many contexts that must be understood when violence occurs. It is not permissible to understand the teachings simply through text or the words of leaders. Because, at one point, the justification actually grew the foothold and even became the root of acts of terrorism. The legitimization of direct and structural violence carried out using religious symbols, language (violent phrases) and scientific concepts are also used as a foothold in terrorism (Galtung, 1996).

The emergence of terrorism does not only originate from a distorted understanding of religion. Irregular social and economic problems can also be a catalyst for the spread of terrorist movements that carry the banner of religion. They create utopian dreams that if the state collapses and a new system based on religious law is established, social and economic inequalities will evaporate. Even if they die in the struggle to uphold their version of truth, the reward will still be obtained because there are good efforts there. In fact, if they die on the road to improvement according to their version, a beautiful paradise awaits. The reality is of course not as easy as short thoughts like that. Shallow ideas of violence, terror, reward, and heaven can actually spark chaos (Kanat, 2021).

The clutter of the order will eventually dilute the level of trust in the government or the legitimate exponents of society. New hateful groups emerge with obscure programs. At a time when society has not been able to bridge the gap due to a lack of strength to develop gaps against the tyrants, the issue of terrorism has spread to undermine the efforts that have previously been initiated. The gap in social inequality is widening and religious values that become a guideline never stop from lawsuit after lawsuit. The latent danger of terrorism has become a scourge that is destructive for society and the state. Radical movements that become a common enemy are real actions with multiple losses. Both material and non-material losses. Not only in Indonesia, radical movements that are oriented towards destroying public facilities, killing government representatives at the grassroots, such as the police and army, are a latent danger in democratic countries (Wilkinson, 2019).

Radical groups based on the Islamic religion always carry the doctrine of fighting for an Islamic State, a state that contains the highest Islamic teachings, the Qur'an and Hadith. The concept used to influence these terrorist groups is basically the same between one group and another. What is different is the understanding of *aqidah* and Islamic style. But in the end, their goal is the same, namely the realization of an Islamic state. The concepts used by terrorist groups include: *Thoghut*, *Jihad*, *Hijrah*, *Islam Kaffah*, *Fa'i*, *Kafir*, *Syahid*, *Istihadiyah*, *I'dad*, *Al Bara*, *Al Wala*, *Syuhada*, *Amaliyah*. These concepts contain many interpretations or multiple interpretations, resulting in acts of murder and suicide (Guler & Demir, 2021).

One of the popular concepts when discussing terrorism is thoghut, which is defined as an idol, a god, and is termed a despot or a person who transgresses the boundaries of Islamic law. The existence of thoghut in the world, including referring to the rulers of countries who are accused of being infidels because they do not run on the rails of Islamic law. They argue that the purpose of deploying troops from non-Islamic circles in large numbers to Islamic countries, is not just to arrest someone or overthrow a government. Its real goal is to destroy every Islamic country, Islamic movement or Islamic Jihad anywhere. They do not want the Muslims to be on earth. Such thinking will also spread to the blasphemy of reform scholars from Islamic circles. The terrorists blasphemously blaspheme the fresh modern notion of Islamic laws. Although, the experts who gave this conclusion came from Muslims. Those who always adhere to local customs, in the area where they live, and are considered kurafat, are also punished as thoghut because they are considered as a group of people who transgress (Fidow, Mwakimako, & Awadh, 2021).

In general, efforts to counter radicalism are a shared responsibility. the threat of radicalism that leads to terrorism is always there. especially in Muslim-majority countries. This can be seen from the data so far, which proves that there are many countries with the largest Muslim population in the world. The responsibility for countering radicalism rests with the government, community organizations, community exponents, and even each individual. Synergy is the key to success in dealing with the threat of radical notions that lead to acts of terror.

## Conclusion

Da'wah is an obligation for every Muslim. Dakwah ( الدعوة ) is the masdar form of دعا which means request. As for the form of work (fiil), namely da'a, yad'u, da'watan, means calling, inviting, inviting, calling and pushing. Da'wah in terminology is to invite or call upon humans to lead a life that is blessed by Allah SWT, and invites humans to obey Allah's commands and stay away from His prohibitions. Thus, the purpose and focus of thought from Islamic da'wah is to provide understanding to mankind in order to practice the teachings of Allah SWT contained in the Qur'an as the book of instructions. Allah's teachings contained in the Qur'an consist of "aqidah" and "shari'ah", or in other terms "faith" and "good deeds". Da'wah or inviting to the path of truth, in this case the way of religion, can be done in various ways, either through speech, writing, role models, structurally or culturally. Da'wah on counter-radicalism is absolutely necessary in Indonesia. Da'wah can be in the form of conveying messages about the dangers of radicalism, as well as explaining strategies to stem chauvinistic ideas that can divide the nation. Da'wah about counter-radicalism is a shared responsibility of all levels of society in Indonesia.

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